IMMACULATE CONCEPTION.

LETTERS APOSTOLIC

OUR MOST HOLY LORD PIUS IX., FY

Divine Providence Pope, Concerning the Dog-matic Definition of the Immaculate Concep-

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. The ineffable God, whose ways are mercy and truth, whose will is ommipotence, and whose wisdom reaches powerfully from end to end, and sweetly disposes everything, when he foresaw from all eterative the most sorrowful ruin of the entire human race to follow from the transgression of Adam, and in a mystery hidden from ages determined to complete, through the incarnation of the Word in a more hidden secrament, the first work of his goodness, so that man, led into sin by the craft of diabolical iniquity, should not periah contrary to his merciful design, and that what was about to be'all in the first Adam, should be restored more happily in the second; from the beginning and before ages chose and ordained a mother for his only bego ten so, of whom made flesh, he should be born in the blessed plenitude of time, and followed her with so great love before all creatures, that in her alone he pleased himself with a most benign complacency. Wherefore, far before all the angelic spirits and all the eaints, he so wonderfully endowed her with the sbundarse of all heavenly gifted rawn from the treasure of divinity, that she might be ever free from every stain of sin, and all fair and perfect, would hear before her that plenitude of innocence and hoheses than which, under God, none greater is understood, and which, except God, no one can reach ever in thought. And indeed it was most becoming that she would be how made reaches the most perfect holiness, and free even from hee stain of original sin, would gain a most complete trumph over the ancient serpent, she, the miles of the ship of the son whom he himself proceeds. Which original innocence of the angast Virgin agreeing completely with her admirable holiness, and with the most perfect holines, and free even from hee stain of original sin, would gain a most complete fully of the Motian of the faithful. By whi it illustrious acts to make substantially his mether, and from whom the Holy dickes willed and operated the would be yeared and or the situal of the same church, but

is devotion thus instituted, by a proper Offic: and proper Mass, by which the prerogative of immanity from hereditary stain was most manifestly averted; to increase it either by indulgences granted, or by leave given to states, provinces and kingdoms, that they might choose as their patron the Mother of God, under the title of the Immaculate Conception, or by approved soldhiles, congregations and religious families instituted to the honor of the Immaculate Conception; or by praises given to the piety of those who have erected monasteries, hospitals or churches, under the title of the Immaculate Conception, or who have bound themselves by a religious vow to defend stremuously the Immaculate Conception of the Mother of God. Above all, they were happy te ordain that the Feast of the Corception should be celebrated through the whole Church as that of the Naturity; and, in fine, that it should be celebrated with an Octave in the universel church as it was placed in the rank of the whose Church as that of the Nativity; and, in the, that it should be celebrated with an Octave in the universel church as it was placed in the rank of the festivals which are commanded to be kept holy; also, that a Pontifical service in our Patriarchal Liberian Basilica should be performed yearly on the day sacred to the conception of the Virgin; and desiring to cherish daily more and more in the minds of the faithful this doctrine of the immanulate conception of the Mother of God, and to excite their piety to worshipping and venerating the Virgin conceived without original sin, they have rejoiced metreely to give leave that in the Litany of Loretto, and in the preface of the mass itself, the immaculate conception of the same Virgin should be proclaimed, and that thus the rule of faith would be established by the rule itself of supplication. We ourselves, treading in the footsteps of so many predecessors, have not only received and approved what has been most wisely and plously appointed by them, but also mindful of the institution of Sixtus IV., we have appointed by our authority a proper office for the immaculate conception, and with a most joyful mind have granted the use of it to the universal church.

But since these there which pertain to wora in

also mindful of the institution of Sixtus IV., we have appointed by our authority a proper office for the imma-ulate conception, and with a most joyful mind have granted the use of it to the universal church.

But since these thiogs which pertain to worship evidently bound by an intimate chord to its object, and cannot remain fixed and determined, if it be doubtful, and placed in uncertainty, therefore, our predocesors, the Roman Pontiffs, increasing with all their care the devotion of the Conception, studied most especially to declare and inculcate its object and dourine; for they taught clearly and openly that the fessival was celebrated for the Conception of the Virgin, and they prescribed as faise and most toreign to the intention of the Church the epinion of those who considered and affirmed that it was not the conception itself, but the sanctification, to which devotion was paid by the Church. Nor did they think of treating more indulgantly those who, in order to weaken the doctrine of the Immaculate Cenception, drawing a distinction between the first and second instant and moment of the Conception, asserted that the Conception was indeed celebrated, but not for the first instant and moment; for our predecessors themselves thought it their duty to protect and defend with all zeal both the feas: of the Conception from the first instant and moment; for our predecessors themselves thought it their duty to protect and defend with all zeal both the feas: of the Conception from the first instant and moment; for our predecessors themselves thought is the reason of the church, saying, "Certainly, it is the ancient piety of the faithful of Christ towards his most blessed mother, the Virgin Mary, bulleving hat her soul, in the first instant of creation, and ef infusion into the body, was by aspecial grace and privage of God, in virtue of the merits of Jesis Christ her Son, the Redeemer of mankind, preserved fire from the stan of original sin, and in this sense they keep and celebrate with sold many and the same of

Considering that the holy Roman church scientily celebrates the feetival of the conception of the immuculate and ever-blessed Virgin, and has appointed for this a special and proper office according to the pious, devout, and laudable institution which emanated from our predecessor Sixtus IV., and wishing, after the example of the Roman pontifis, our predecessors, to favor this laudable piety, devotion and feetival, and the reverence shown towards it never changed in the Roman Church since the institution of the worship itself; also in order to protect the piety and devotion of venerating and celebrating the Most Blesses Virgin, preserved from original sin by the preventing grace

that they may frustrate the favor shown through these to the said belief, and to the festival or wiship celebrated according to it, or who try to recall into dispute the same belief, festival or worship, or against these in any manner, either directly or indirectly, and on any pretext, even that of examining the grounds of defining it, or of explaining or interpreting the saired Scriptures or the holy fathers or doctors—in fine, who should dare, under any pretext or on any occasion whatsoever, to say either in writing or in speech to preach, to treat, to dispute, by determining or asserting anything against these, or by bringing arguments against them and leaving these arguments unanswered, or by expressing dissent in any other possible manner; besides the punishments and censures contained in the constitutions of Sixtus IV., to which we desire to add, and by these presents do add, those:—We will that they should be deprived ipso facto, and without other declaration, of the faculty of preaching, of reading in public, or of teaching and interpreting, and also of their voice, whether active or passive in elections; from which censures they cannot be absolved, nor obtain dispensation, unless from us or our successors, the Roman Pontiff; likewise we wish to subject, and we hereby do subject, the same persons to other penalties to be inflicted at our will, and at that of the same Roman Pontiffs, our successors, renewing the constitutions or decrees of Paul IV. and Gregory X.V., above referred to.

And we prohibit, under the penalties and censures contained in the Index of Produkted Books, and we

other pensities to be inflicted at our will, and at that of the same Roman Pontiffs, our successors, re-rewing the constitutions or decrees of Paul IV. and Gregory XV., above referred to.

And we prohibit, under the pensities and censures contained in the ladex of Pronibited Books, and we will and declare that they should be esteemed prohibited inpo facto, and without other declaration, books in which the aforessid belief and the festival or devotion celebrated according to it is recalled into dispute, or in which anything whatever is written or read against these, or lectures, sermons, treatises and disputations against the same, published after the decree above ealogized of Paul V., or to be published at any future time.

All are aware with how much zeal this doctrine of the Immaculate Conception of the Mother of God has been handed down, asserted and propagated by the most distinguished religious orders, the most celebrated theological academies, and the most eminent doctors of the science of divinity. All know, likewise, how anxious have been the Bishoos openly and publicly to profess, even in the ecolesiastical assemblies themselves, that the Most Holy Mother of God, the Virgin Mary, by writue of the merits of Christ our Lord, the Saviour of markind, never lay under original sin, but was proserved free from the stain of origin, and thus was redeemed in a more sublime manner. To which, lastly, is added this fact, most grave and, in an especial manner, most important of all, that the Council of Frent itself, when it promulgated the dogmatic decree concerning original sin, in which, according to the testimonies of the Sacred (Scriptures, of the Hily Fathers, and of the most approved councils, it determined and defined that all mankind are born under original sin, is which, according to the termined and defined that all mankind are born under original sin, is which with a declaration, the Tridentine Father have assembled according to the trunchinority of the fathers, which would in any way gainsay so great a p

and the same belief.

The fathers and writers of the church, taught by the heavenly writings, had nothing more at heart, in the books written to explain the Scriptures, to wind at the dormas, and to inscrut the faithful,

than emulously to declare and exhibit in many and wonderful ways the Virgin's mest high sanctity, dignity, and freedom from all stair of original sin, and her renowned victory over the most foul enemy of the human race. Wherefore, repeating the words in which, at the beginning of the world, the Almighty, announcing the remedies of his mercy, prepared for regenerating markind, croshed the and sective of the lying serpent, and wonderfully raised up the hope of our race, saying: "I will place entity between thee and the woman, thy seed and hers." they taught that in this divine oracle was clearly and openly pointed out the merciful redeemer of the human race—the only begotten son of God, Christ Jesus, and that his most elessed mother, the Virgin Mary, was designated, and at the same time that the enmity of both against the serpent was signally expressed. Wherefore, as Carlist, the mediator of God and men, having assumed human nature, blotting out the handwriting of the decree which stood as gainst us, fastened it triumphantly to the cross, so the most holy Virgin, bound by a most close and indissoluble chain with him. exercising with him, and through him eternal enmity against the malignant expect, and himmphing most amply over the same, has crushed his head with her immanulate fost.

This litustrious and singular triumphof the Virgin, and her most exalted innoceace, purity, and holiners, her freedom from all stain of sin, and ineff she abundance and greatness of all heavenly grazes, virtues and privileges, the same Fathers, besheld in that ark of Noah, which, divinely appointed, secaned sate and sound from the common showers top leaned God himself, also in that bask which, in the holy place, M. sass beheld blaze on every side, and smidst the crackling flames neither to be commoned nor to unifer the least injury, but to grow green and to blossom iafrly; also in that to see yasie, also in that palae from the same stables and with the glory of God; likewise, in mass yother charges of this kind which the Fathers have

shone with such a brilliancy of all heavenly gifts, such fainess of grace, and such innecence, that she has been an ineffable miracle of the Almighty, yea, the crown of all miracles, and worthy fifther of God; that she approaches as nearly to God as created nature can do, and is more exalted than all

injured; fountain ever clear, and marked by the virtue of the Holy Ghost, a most divine temple, or treasure of immortality, or the sole and only daughter not of death, but of life, the seed not of enr ity, but of grace, which by the singular providence of God has always flurished, reviving from a corrupt and imperfect root, contrary to the settled and common laws. But if these encomiums, though most solendid, were not sufficient, they proclaimed in proper and defined opinions that when sin should be treated of, no question should be entertained concerning the Holy Virgin Mary, to whom an abundance of grace was given to conquer sin completely. They also declared that the most glorious virgin was the reparatrix of her parents, the viviliar of posterity, chosen from the ages, prepared for himself by the Most High, predicted by God when he said to the serpent, "I will place enmity between thee and the weman," who undoubtedly has crushed the polyonous head of the same serpent; and therefore they affirm that the same Blessed Virgin was through grace perfectly free from every stain of sin, said from all contagion of body and soul, and mind, and always conversant with God, and united with him in an eternal covenant, never was in darkness, but always in light, and therefore was plainly a stability of the conception of the Virgin, they have testified that nature yielded to grace and stood trembing, not being able to proceed further; for it was to be that the Virgin Mother of God should hear fruit. For she ought thus to be conceived as the first born of every creature. They have testified that the stains of Adam, and on this account that the Most Blessed Virgin was the tabernacle created by God himself, formed by the Holy Sprit, truly enriched with purple which that new Beseleel made, adorned and woven with gold; and that this same Virgin is, and deservedly is, celebrated as the wind and the set of the virgin, taken from Adam, clid not admit the stains of Adam, and on the root of the virgin work of God, escaped from the f

others, she had community with them only in their nature, not in their fault.

Far more, it was right that, as the Only Begotten had a Father in heaven, whom the seraphim extol three times hely, so be should have a Mother on the earth, who never should want the splendor of holiness. And this doctrine, indeed, so filled the minds and souls of our forefathers that a marvellons and ingular form of spee h prevailed with them, in which they very frequently called the mother of God immaculate and entirely immaculate, innocent and must innocent, spotiess, holy, and most distant from every stain of sin, allfoure, all perfect, the type and model of purity and innocence, more beautiful tran beauty, more gracious than grace, more hely than beliness, and allow holy, and most pure in soul and body, who has surpassed all perfectitude and all virginity, and has become the dwelling place of all the graces of the most holy spirit, and who, God alone excepted, is superior to all, and by nature lairer, more beautiful, and more holy than the cherabim and secaphim; she whom all the tongues of heaven and earth do not suffice to excel. No one is ignorant that these forms of speech have passed, as it were, spontaneously into the monuments of the most holy liturgy, and the offices of the charch, and that they occur often in them and abound amply; and since the mother of Got is invoked and named in them as a spotless dove of beauty, as a rose ever blooming and perfectly pure, and ever spotless and ever blessed, and is celebrated as innocence which was never wounded, and a second Eve who, brought forth Edmanuel.

It is no wonder, then, if the pastors of the Church and the faithful people have daily more and

was never wounded, and a second Eve who, brought jorth Emmanuel.

It is no wonder, then, if the pastors of the Church and the faithful people have daily more and more gloried to profess with so much piety and fervor, this dictrine of the Immaculate Conception of the Virgin Mother of God, pointed out in the Sacred Scriptures, according to the judgment of the fathers, handed down in so many mighty testimonies of the same, expressed and celebrated in so many librations monuments of a revered actiquity, and preposed, and with great piety confirmed, by the greatest and highest judgment of the Courch; so that nothing would be more dear, more pleasing to the same than everywhere to worship, venerate, invoke, and proclaim the Virgin Mother of God conceived without original stain. Wherefore from the ancient times the princes of the Church, ecclesiastics, and even amperors and kings themselves, have earrestly entreated of this Apostolic See that the Immaculate Conception of the Most Holy Mother of God should be defined as a dogma of Catholic faith. Which entreaties were renewed also in these our times, and especially were addressed to Greener XVI. our professers of heavy

have earrestly entreated of this Apostolic See that the Immaculate Conception of the Mest Holy Mother of God should be defined as a dogma of Catholic faith. Which entreaties were renewed also in these our times, and especially were addressed to Gregory XVI., our predecessor of happy memory, and to ourselves, not only by bishops, but by the secular clergy, religious orders, and the greatest princes and isithful peoples.

Therefore, with singular jay of mind, well knowing all these trings, and geriously considering them, excreely had we, though immortay, been raised by a mysterious dispensation of Divine Providence to the exaited chair of Peter, and undertaken the government of the whole Church, than, following the veneration, the piety and love we had entertained for the Blessed Virgin from our tender years, we had nothing at heart more than to accomplish all these things which as yet were amingst the ardent wishes of the Church, that the honor of the most Blessed Virgin shound be increased and her prerogatives should shine with a fuller light. But wishing to bring to this full maturity we app inted a special congregation of the V.V.F.F. N.N.S.R.E. Cardinals, illustrious by their piety, their wishom and their knowledge of the sacred sciences, and we also selected ecclesiastics, both secular and regular, well trained in theological discipline, that they should most carefully weigh all those things which relate to the Immsculate Conception of the Virgin, and report to ms their opinion. And, although from the entrexties lakely received by us for at length defining the Immsculate Conception of the Virgin, the opinions of most of the Bishops of the churca were underscood; however we sent Eccyclic Letters, dated at Gaeta, the 2d day of February in year 1849, to all our venerable brethren the bishops of all the Catholic world, in order that having off-red prayers to God they would signify to vs. in writing, what was the piety and devotion of the Mother of God, and especially what the Bishops themselves thougat about pr

the Immaculate Conception of the Virgin Mother of God.

Therefore, having full trust in the Lord that the opportune time had come for defining the Immaculate Conception of the Virgin Mary, Kother of God, which the divine words, venerable tradition, the perpetual opinion of the Church, the singular agreement of Catholic prelates and fatth'ul, and the signal acts and constitutions of our predecessors, wor derfully illustrate and proclaim; having most dilligently weighed all things, and poursed forth to God assidious and fervest prayers, we resolved that we should no longer delay to smootion and define, by our supreme authority, the immaculaic conception of the virgin, and thus to satisfy the most pious desires of the catholic world, and our own piety towards the most holy virgin, and, at the same time, to honor more and more the only-begotten son, feens Christ our lord, since whatever honor and praise is given to the mother reducing to, the son.

Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the church to God the Father, through his son, that he would deign to direct and confirm our mind by the power of the Holy Ghost, and implored the ald of the entire heavenly host, and invoked the paraclete with sighs, and he thus inspiring, to the slory and ornament of the virgin mother of God, to the exaltation of the Catholic faith, and the increase of the Catholic religion, by the authority of Jesus Christ our lord, of the bleased apostles, Peter and Paul, we declare, pronounce and define, that the doctrine which holds that the bleased virgin litary, at the first instant of her conception, by a singular privilege and grace of the Cumipotent God, in virtue of the merits of Jesus Christ, the Saviour of maukind, was preserved immaculate from all stain of original sin, has been revealed by God, and, therefore, should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare—which God avert—to think otherwise than as is has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the church; and besides, by their own act, they mulgiet themselves to the penalties justly established, if what they think they should dare to signify by word, writing, or any other outward means.

ness being dissipated, may return to the path of truth and justice, and may become one flock and one shepherd.

Let all the children of the Catholic church most dear to us, hear these our words, and, with a more ardent zeal of piety, religion and love, proceed to worship, invoke, and pray to the most blessed Virgin Mary, mother of God, conceived without original sin, and let them fly with entire confidence to this most sweet mother of mercy and grave in all dangers, difficulties, doubts, and fears. For nothing is to be feared, and nothing is to be despaired or, under her guidance, under her auspises, under her favor, under her protection, who, bearing to wards us a maternal affection, and taking up the business of our salvation, is solictions for the whole human race, and appointed by God the queen of heaven and earth, and exsited above all the choirs of an gels, and orders of saints, standing at the right cand of the only-begotton Son, Jesus Christ our Lord, intercedes most powerfully, and obtains what she asks, and cannot be frustrated.

Finally, in order that this our definition of the Immaculate Conception of the Most Blessed Virgin Mary may be brought to the Most Blessed Virgin Mary may be brought to the knowledge of the universal church, we will these letters apostolic to stand for a perpetual remembrance of the thing, commanding that to transcripts or printed copies, subscribed by the head of some notary public, and authenticated by the seal of a person of exclesiastical rank, appeinted for the purpose, the same fath shall be paid which would be paid to those presents if they ere exhibited or shown.

Let no, man interfere with this our declaration, pronunciation and definition, or oppose and contradict it with presumptuous rashness. If any should presume to assall it, let him know that he will incur the indignation of the Omnicotent God and of his blessed apostice, Peter and Paul.

Given at Rome, at 8t. Peter's, in the year of the Incarnation of our Lord, 1854, the sixth of the Ides of December, in the s

Later from Hayti. OUR FORT AU PRINCE CORRESPONDENCE.

PORT AU PRINCE, Jab. 21, 1855.

Expected Arrival of a U. S. Man of War-Ne cessity for a Vessel Now and Then.

The U.S. sloop of war Portsmouth is expected here soon. It is really to be regretted that our go. vernment does not oftener send out a man of war, it being now fully a year since the last, the Falton, left. It would make the people here more carefulow they treat the representatives of other nations. An example ought to be set, to show that the American government and the people are always ready and willing to protect its citizens abroad, and to avenge outrages.

Affairs in Venezueln.
OUR MARACAISO CORRESPONDENCE.

MARACATRO, Jan. 19, 1855. MARACATRO, Jan. 19, 1855.

A New Term of the Monagas Government—Inau-guration of General Tadeo Monagas—Review of the Rule of Gregorio Monagus-His Friends and

Finances-Prospects of the Paez Party-Crops and Sales-Steamboat Successes, &c. these provinces at the present time, still a few re-marks regarding the condition of this republic at this juncture, may not be uninteresting to those of your readers who have bosiness connections with

Venezuela. To morrow will commence a new Presidential term, Gen. Jose Gregorio Monagas' term expiring at midnight. Gen. Jose Tadeo Monagas comme to morrow a constitutional term of four years, and great hopes are entertained that his administration

will prove a good one for the country.

During the four years of Jose Gregorio's adminis tration, Venezuela has gone back in the scale of nations, and not a year has passed that we have not had a revolutionary movement. These movements have not been made by the Pacz party so much as by the partizans of all kinds—as truly the sufferings of the people have been great. Jose Gregorio is a well-meaning but stupid individual, who has allowed himself to be governed by intriguing, selfish parti-zans; and what with the excessive and barefaced robberies committed by them on the public reve-

zans; and what with the excessive and barefaced robberles committed by them on the public revenues, and the desperate schemes resorted to to raise inside at any price, the fiscal condition of Venezue la has been plunged into irret levable confusion.

The abortive attempt of Parz's friends at raising revolutions, and the continual state of doubt in which the people have been maintained as to his real designs of invasion or no, have also powerfully contributed to keep everything unsettled. The fact is, everything has been brought into a state of most admired out lusion and disorder, and how the country is to be got straight again remains to be seen. Meantime the importations continue lively, though sales are effected with much difficulty and a. extraordinarily long credite—say twelve and eighteen months.

The crops this year promised to be good, but in consequence of scarcity of laborers to pick, and some very inopporture prolinged rains this month, a great deal of the coff-e will be lost.

Our neighbor, New Granada, is pacified, the government troops having succeeded in driving the rebellious Meio and his troops out of Bogota, Melohimself having seen taken prisocer. The ex-President Obando, is also prisoner.

The steamboat enterprise, on this lake and the rivers adjoining, is being crowned with success. Mr. F. C. Gillett, the undertaker of this laborious plan, has given a specimen of what Acglo-American enterprise and energy are capable, as he has personally carried out the clearings of the rivers under circumstances which would have disheartened almost any one. His labors will no doubt be rewarded amply, as they fully deserve to be.

The bar at the entrance to the lake prevents vessels of large tonnage from coming here. Still, we have several very bandsome specimens of New York ship building regular traders here. The vessel by which this letter goes is the bark F. S. Casanova, named after a weality and most estimable native merchant of this place. She is commanded by Capt. Charles M. Webber, a gentleman whose c

LOSS OF AN ELEPHANT.—Capt. McKay, of ship Wm. Goddard, which arrived at this port this morning from Calcutta, had on board a noble elephant when he left port, but soon after getting to sea the animal became very sick, his sufferings being apparently proportioned to his size. He also exprisenced much inconvenience from cold seather, although he was well clothed in financel, and finally te died. The vrius of the animal in this country would have been about \$50,000.—Engine

resentation of a Gold Watch to Captain Leo-nard, of the Second Police District—Enter-tainment at the Irving House,

About four o'clock on Thursday aftern About four o'clock on Thursday afternoon, over one hundred of the friends of Captain Leonard, consisting of crizens and police of the Second ward, assembled in the lrving House, to witness the presentation of a superb gold watch and chain to that worthy, efficient and much respected officer. The watch is of most exquisite much respected officer. The watch is of most exquisite workmanship, and is attached to a massive chain intended to be worn round the neck. The seal is of gold and agate, and represents a cameleopard led by an Arabian. On the agate are the initials of Captain Leonard's name, "J. L.," and the eyes of the giraffe are formed of diamonds. The following is the inscription on the inside

PRESENTED TO JAMES LEONARD, CAPTAIN OF THE SECOND POLICE DISTRICT, BY CITIZENS OF THE SECOND WARD.

while on the alices is a similar inscription and the arms of the city.

Before the presentation the company sat down to an excellent entertainment, and after the cloth was removed the P resident, Mr. A. J. Williamson, called upon Mr. Wm. E. Burton, in a few felicitous remarks, to ast as spokesman on behalf of the friends of Captain Leonard, by whom he had been requested to present the gift. Mr. Burton spoke as follows:—

Mr. CHAIRMAN AND GENTLIKEN—When I came into this room I had not the slightest idea of meeting such a numerous company as I see assembled around see; I imagined that I was to meet some half dozen of the friends of Captain Leonard, in a small room, in a friendly way. As it is, unprepared as I am for the occasion, you must take the will for the deed. I could have wished that some one more eloquent were selected from among those present to do; justice to the merits of our friend; but a more enthusiastic friend of Captain Leonard, even in the ranks of those by whom he is surrounded, there is not. Happy and unhappy as I am in my present on the Happy and unhappy as I am in my present position, it is my agreeable duty to present to you, on pehalf of your friends, this valuable testimonial of their high respect and esteem for your character as a man and as officer. I will not insuit you with fulsome adulation, or talk to you of your godly virtues, your piety, your grode moral character, or by a reference to your

Leonard, a zealous efficer, an honest citizen, and a kind friend.

Here Mr. Burton filled a bumper, the company followed his example by filling several bumpers, and having drank to the toast, Captain Leonard responded as follows:—

Sir.—I hardly know what to say in reply to the kind and generous remarks made by my friend, Mr. Burton but I suppose I must impute them more to his friend; ship than to any merit of mine. In receiving this beautiful, this magnificent gift at your hands, I feel proud, and justly so—proud that it was got up in the Second ward, where I have served so many years as an officer, and where I have served so many years as an officer, and where I have lived many more as a citisen. I am proud, also, for another reason—I see around me nearly every member of my command, and I believe, with a very few exceptions, every member who has contributed to this testimonial. The occasion is, therefore, to me one of honest pride. I commensed nearly ten years ago, with the organization of the present police system, as a private, with the determination to do all that was in my power—to do all that any man could in the same po-

Aid from New Orleans.

EELIEF FOR THE FOOR OF NEW YORK FROM THE
HOWARD ASSOCIATION OF NEW OBLEANS.

Ansexed will be found the report of the distribution of
the funds sent to Col. Chas. I. Frost, of this city, by the
Howard Association of New Orleans, for the benefit of the poor of New York.

It is due to Col. Frost to state that the Howard Asso-

it is due to to. Frost to state that the Howard Asso-ciation of New Orleans was fortunate in the selection of their agent for the disbursement of their charitable do-nation among the poor. He devoted himself personally and diligently to seeking out the poor and suffering, without stopping to ask whether the recipients of the relief were of this or or that sect, nation or kindred, Jew or Gentile. It was enough for him to know that gaunt want and starvation had invaded the garret, shanty, or cellar of the wretched poor, to induce him to enter their

Gentile. It was enough for him to know that gaunt want and starvation had invaded the garret, shanty, or cellar of the wretched pcor, to induce him to enter their abodes, and frequently smidst contagious diseases, and bestow the nid required. In this way he actually visited and relieved at least two hundred and thirty one families. He met with many hear reciding and distressing incidents in his rounds.

In one case, he found a poor oil woman iprostrate on a bed of straw, destitute of every comfort, and bedridden for days. The only food he found in ner miserable room was a piece of codish, a small lot of beans, and a piece of stale bread, supplied by a religious charitable scorety. These the old woman could not eat, and was fast anking. He ordered her some mutton, and had some generous soup made for her, and some coals to warm the apartment. On a subsequent visit, the old woman had quite revived, and with tears streaming from her eyes thanked him for his kindness.

In another case, he found a woman in bed who had been confined, and was unable to leave her bed, as her mother was forced to pawn her clothes to get bread. He redeemed her clothes, paid a petty sum for rent, and supplied her with tickets for bread, meat, grozeries and coal. In another case he found a woman with two children, in a rold garret, who had not tasted meat for two or three weeks.

If Among others relieved, was a poor widow with seven small children, who lived in the upper part of a miserable shanty, which let in the wind through cracks in its sides, and rain in places through the roof. The room did not contain a single chair. In the bed three of the children had he scarlet fever, and were still quite feeble. A stove not as large asa hat, in the medie of the room, around which the others were under twolve years, except one lad, who was out of work. Two of the children were crouched, afforded the only means of warmth; with the thermometer down to zero and below—and, the woncer seemed to be why the whole had not frozen to death. The family orig

Howard Association of New Orleans, Good for One Dollar in Meat, CHAS L. FROST, To Colonia Dryon, Jefferson Market.

streets by heartless landlords, during the extreme cold streets by heartiess landlords, during the extreme cold weather.

In making his final distribution of the funds, he hopes that those societies and associations to whom he has assigned portions of the funds, will bestow it on the poor in the same liberal spirit which animated its noble donors, and trusts that they will seek out the poor without regard to sect, creed, or nationality, and dispense relief to them by using tickets, such as he has used, so that the recipients may know that the aid they receive has been derived from that noble association, which has so long faced death and disease in every form in New Orleans, and given their aid to all, irrespective of creed, nation, kindred or tongne.

Those benevolent societies of New York, to whom a division of the funds has been assigned, are made the almoners for its faithful distribution, and should, by seeking out the poor, employ it to the best advantage. Amidst all that has been done for the poor of New York, we doubt if any other two thousand dollars was ever better applied than that sent to Col. Frost by the Howard Association of New York.

The fund sent to Col. Charles L. Prost by the Howard Association of New York has been appropriated as follows:

Widows' Relief Association.

Sécon Occupant of the benefit of the poor of New York has been appropriated as follows:

Widows' Relief Association on Home.

100 00 Female Assistant Society of Brooklyn.

50 00 St. David Benevolent Society of Brooklyn.

50 00 St. David Benevolent Society of New York and Brooklyn.

50 00 St. Patrick Benevolent Society of New York.

Brooklyn
St. Patrick Benevolent Society of New York
St. Andrew's do
St. George's do
German Benevolent Society do
Distributed to 159 families meat, bread and gro-

cery tickets.

Do. coal to 72 families

Paid for clothing, rents, medicine and pawn tickets.

Bread tickets to be distributed by Wm. Miller, Fifteenth ward, and Mrs. Weeden, Seventeenth ward.

The Unemployed Workingmen.
WORKINGMEN'S REVIEW OF THE REPORT OF THE
PINANCE COMMITTEE OF THE BOARD OF COUNCILMEN ON THE SUBJECT OF THE MEMORIAL AND
PETITIONS OF THE UNEMPLOYED. TO THE HONORABLE THE BOARD OF COUNCELMEN OF THE

CITY OF NEW YORK:

GENTLEMEN—The report of your Finance Committee, to whom was referred the memorial and petitions of the unemployed workingmen of New York, has at length been made public, and is now before us. It is, of course, adverse to granting the prayer of your memorialists and petitioners. They ask for an appropriation of five hundred thousand dollars, to be applied to the erection, on the lands and lots belonging to New York, of buildings suitable for the occupancy of the tenantry of the city. Your committee pronounce the measure unconstitutional, inexpedient, unwise and unjust. Further than this, while they graciously condescend to agree with the work.

been said that, although almost every thing else were subjects of monopoly, the air of heaven was at least free from its baleful influence. This proud boast, we are sorry to say, is by no means true. Here, in these cellars, attica, and miserable hovels, the atmosphere is, in fact, markstable—those whom unfortunate circumstances compel to breathe it, being constrained to pay for the privilege most in proportion to its vitiating and health-destreying influences. Let us, therefore, beg you to disregard the observations of your committee in reference to the enterprise of that large portion of their fellow citizens "especially engaged in real settle operations." The tenantry of New York were fatter without them; for although they have undoubsely a legal right to pursue their business unmolested, the said tenantry are under no obligation to prefer them to the Corporation, with which they may contract more advantageously, as the several members thereof being the representatives of the people, and receiving salaries therefrom, are presumed to consult the best interests of their constituency and the common weal more than the certainty of their own individual gains.

Gentlemen, your committee do, indeed, say, that because the workingmen demand relief "not as charity," but "as a right," and because the "00 timon Council simply act as trustees to disburse the public funds contributed to the treasury by all classes of fellow-citizens, who pay rent, for the taxes assessed upon landlords are paid by their tenants, and no persent know this fact better than your committee. If, then, the persons than the proposition they ask for it is, after all city taxes are paid by that class of fellow-city taxes in their behalf. They ground their appeal upon their inherent right to the papeopriasion they ask for it is, after all but their own money that they require the use of . The recommendation of your committee to the working men have most reason to fear, is that of native glows the reason of the proposition thus errore in a destruction